

Developing The Numinous Way Of Pathei-Mathos

Impersonal Abstractions, The Modern World, And The Axioms Of Empathy And Pathei-Mathos

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Précis

It is my contention that my personal 'numinous way of pathei-mathos', [1] or at least the foundations of that Way, which are personal empathy and pathei-mathos, could possibly be the basis for other individuals to develop their own numinous weltanschauung free from the influence of the manufactured impersonal causal abstractions that shaped the ancient world, some of which still influence the modern world, and the more recent impersonal causal abstractions which since the Second World War are prevalent and now authoritative in the modern world because supported by many if not most governments and Institutions in the Western world, and often now used by governments as the basis for criminal laws.

Defining Causal Abstractions

As described in the Numinous Way of Pathei-Mathos, an abstraction is

"a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed.

Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future.

All abstractions involve a causal perception, based as they are on the presumption of a linear cause-and-effect (and/or a dialectic) and on a posited or an assumed category or classification which differs in some way from some other assumed or posited categories/classifications, past, present or future. When applied to or used to describe/classify/distinguish/motivate living beings, abstractions involve a causal separation-of-otherness; and when worth/value/identity (and exclusion/inclusion) is or are assigned to such a causal separation-of-otherness then there is or there arises hubris.

Abstractions are often assumed to provide some 'knowledge' or some 'understanding' of some-thing assigned to or described by a particular abstraction. For example, in respect of the abstraction of 'race' applied to human beings, and which categorization of human beings describes a median set of values said or assumed to exist 'now' or in some recent historical past." [1]

In philosophical terms, a causal abstraction is an ideation, an idea (ἰδέα/εἶδος), which is explained and/or defined by words and terms (denotata) and which invariably is used to form or describe a particular category of 'things'. [2] Thus a particular living tree is assigned to the category Oak, or a sub-category thereof, such as a Holm Oak, and which category is believed to be a means to 'know' and 'understand' that particular living being. Hence, that particular living tree is not considered to be an individual, separate, living entity with its own 'being' but is instead treated as one of a 'particular kind' and thus judged and treated according to what, at a particular time, is considered to be appropriate for the particular category it has been assigned to. This, in effect, is a stereotyping of a living, individual entity; and a stereotyping almost completely ignored in modern societies abrogating as those societies do certain ancestral, and world-wide, ancestral traditions where such a living entity was considered, even respected, as a living, individual entity; as for example in the ancient tradition in certain Britannic lands of venerating a particular Oak or a particular woodland.

In both ancient and modern times causal abstractions and the categories developed from them have been and are used to categorize human beings, as for example in regard to the supra-personal abstraction, the entity, termed 'the nation-State' where individual human beings and families are considered to be, or not to be, 'citizens' of that entity and often treated accordingly, with citizens having certain privileges and freedoms often denied to non-citizens.

More recently, causal abstractions and the categories developed from them have been deployed to describe individual human beings and their behaviour both personal and social. Thus, a human being categorized, and judged, by whomsoever for whatever reason, as 'depressive' is treated as the society of the time requires such a category to be treated, which is often by means of pharmaceutical medication and/or by a prescribed regime of therapy.

In another, perhaps more relevant example which I personally have some practical experience of, human beings are often categorized, and judged, by the political beliefs they publicly adhere to, or may be alleged to adhere to, at a particular time of their lives, especially if their political views do not align with, or contradict, the zeitgeist of the society of their time. Thus, in my own case, the judgement is "once a nazi always a nazi" and that such nazis should "never be forgiven" and treated according to whatever persecutorial and dehumanizing treatment the judgemental

ones deem such "nazis" deserve.

For such dehumanizing, or more precisely such hubriatic, impersonal, judgment and consequential treatment, is implicit in applying abstract, causal, abstractions to individual living beings, human and otherwise.

That this is not understood in the societies of our time, except by a few, is in my opinion somewhat indicative of how prevalent hubris still is among us.

Hence, despite our thousands of years old culture of pathei-mathos [3] we do not seem to have learned from what others tried to explain to us:

σὺ δ' ἄκουε δίκης, μηδ' ὕβριν ὄφελλε:
ὕβρις γάρ τε κακὴ δειλῷ βροτῷ: οὐδὲ μὲν ἐσθλὸς
ῥηιδίως φερέμεν δύναται, βαρύθει δέ θ' ὑπ' αὐτῆς
ἐγκύρσας ἄτησιν: ὁδὸς δ' ἐτέρηφι παρελθεῖν
κρείσσων ἐς τὰ δίκαια: Δίκη δ' ὑπὲρ ὕβριος ἴσχει
ἐς τέλος ἐξελοῦσα: παθὼν δέ τε νήπιος ἔγνω

You should listen to [the goddess] Fairness and not oblige Hubris
Since Hubris harms unfortunate mortals while even the more fortunate
Are not equal to carrying that heavy a burden, meeting as they do with Mischief.
The best path to take is the opposite one: that of honour
For, in the end, Fairness is above Hubris
Which is something the young come to learn from adversity. [4]

The Axioms Of Empathy And Pathei-Mathos

The axioms are:

(i) That human beings possess a still mostly latent perceptive faculty, the faculty of empathy - ἐμπάθεια - which when used, or when developed and used, can provide us with a particular type of knowing, a particular type of knowledge, and especially a certain wordless knowledge concerning or awareness of the φύσις (the physis, the nature or character) of human beings and other living beings.

This type of knowing, this perception, is different from and supplementary to that acquired by means of the Aristotelian essentials of conventional philosophy and experimental science [5], and thus enables us to better understand Phainómenon, ourselves, and other living beings.

ii) That πάθει μάθος, a personal learning from adversity, from difficult, or harsh, or life threatening experiences, provides us or can provide us, like empathy, with a particular wordless knowledge concerning, or an awareness of, the φύσις (physis) of ourselves, of other human beings and of other living beings.

Thus, according to the numinous way of pathei-mathos it is personal empathy and pathei-mathos which enable us to circumvent causal abstractions because what is

"beyond our personal empathic knowing of others, beyond our knowledge and our experience [our pathei-mathos], beyond the limited (local) range of our empathy and that personal (local) knowledge of ourselves which pathei-mathos reveals – is something we rationally, we humbly, accept we do not know and so cannot judge or form a reasonable, a fair, a balanced, opinion about. For empathy, like pathei-mathos, lives within us; manifesting, as both empathy and pathei-mathos do, the always limited nature, the horizon, of our own knowledge and understanding." [6]

For a weltanschauung such as the numinous way of pathei-mathos betakes us or can betake us as individuals beyond the acceptance of a supra-personal authority, and thus beyond the demand by some supra-personal authority that we individuals accept or have to accepted such a supra-personal authority, and which authority, in the Western world was described in the Christian writings of Augustine (b.354 CE, d.430 CE), as for example in his *De Civitate Dei contra Paganos* where in Book XIX, chapter xiii, he wrote of the necessity of a hierarchy in which God is the supreme authority, with peace between human beings and God requiring obedience to that authority; and with peace between human beings, and civil peace, also of necessity requiring obedience to an order in which each person has their allotted place, Ordo est parium dispariumque rerum sua cuique loca tribuens dispositio.

Modern nation-States have simply replaced God as the supreme authority with Prime Ministers, Presidents, and those who are described as elected "representatives of the people", or in case of some nation-States with some individual or individuals or some unelected representatives who or which have assumed authority by means such as a coup d'état or similar means, but all of whom expect the people they rule to obey whatever decisions or laws or diktats they make. Both types if necessary enforce their authority by means such as Courts of Law or through the use of civil or military organizations such as the Police and the armed forces, all of who or all of which accept and indeed are based upon a supra-personal chain-of-command with statutory laws made by some government (past and present) or imposed by some assumed authority regarded as necessary for what they deem to be the 'correct' functioning of society.

Furthermore, in practical terms a weltanschauung such as the numinous way of pathei-mathos

"means trying to cultivate within ourselves the virtues mentioned by Cicero – self-restraint, dignity, fairness, honesty – and implies we have no concern for or we seek to cultivate no concern for supra-personal hierarchies and supra-personal authority – whether political, religious, or otherwise – and thus move away from, try to distance ourselves from, the consequences of such supra-personal hierarchies and supra-personal authority manifest as the consequences are and have been, throughout our [human] history, in war, prejudice, intolerance, unfairness, extremism, and persecution in the name of some ideology, some religion, or because someone has commanded us to persecute those that they and others have declared are 'our' enemies, and which war and persecutions are often, especially in modern times, accompanied by propaganda and lies." [7]

Developing The Numinous Way Of Pathei-Mathos

Since the numinous way of pathei-mathos is based on personal empathy and personal pathei-mathos which develop an appreciation of the limitation, the infortunity, of words, and of the categories derived from them, and thus engenders in an individual a knowing of the limited nature of their understanding and of their fallibility, the numinous way of pathei-mathos is apolitical since politics is derived from and dependant on words, spoken and written, and on supra-personal often ideological categories as well as on supra-personal organizations or movements with a particular agenda or particular aims.

For an appreciation of the infortunity of words is a wordless-knowing, born of empathy and pathei-mathos, of the cycle of suffering; of how we humans continue to repeat the errors of the past caused as such errors often are by some suffering-causing causal abstractions championed by some supra-personal authority such as government or some President or Prime Minister or Caesar or Emperor or King or some tyrant or some religious potentate or preacher or political demagogue or political organization, urging us as individuals to go to war or partake in some invasion or crusade or armed conflict, or some campaign, or revolution, or whatever.

Thus it seems logical to suggest that if other individuals develop their own numinous weltanschauung it would be a personal and thus non-political one and, similar to the numinous way of pathei-mathos, involve a mystical living, a life-style choice, involving the individual and/or their partner or family if they have one; where the appellation 'mystical' suggests a personal intuitive insight about and a personal awareness of the nature of Reality, with Reality wordlessly known through their empathy and pathei-mathos.

There is also in the numinous way of pathei-mathos an appreciation of the fact that the nature of - the causality inherent in - denotata results in eris (ἔρις), and thus in a discord of opposites: for every denotatum has or develops an opposite and thus can cleave physis, as Heraclitus enigmatically expressed:

τοῦ δὲ λόγου τοῦδ' ἐόντος αἰὲν ἄξύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ ἀκούσαντες τὸ πρῶτον· γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπείροισιν εἰκόσσι, πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων, ὁκοίων ἐγὼ διηγεῖμαι κατὰ φύσιν διαιρέων ἕκαστον καὶ φράζων ὅκως ἔχει· τοὺς δὲ ἄλλους ἀνθρώπους λανθάνει ὁκόσα ἐγερθέντες ποιοῦσιν, ὅκωσπερ ὁκόσα εὖδοντες ἐπιλανθάνονται. [8]

Although this naming and expression [which I explain] exists, human beings tend to ignore it, both before and after they have become aware of it. Yet even though, regarding such naming and expression, I have revealed details of how Physis has been cleaved asunder, some human beings are inexperienced concerning it, fumbling about with words and deeds, just as other human beings, be they interested or just forgetful, are unaware of what they have done. [9]

εἰδέναι δὲ χρή τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ' ἔριν καὶ χρεώμενα <χρεών> [10]

One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord.

In addition,

"the meaning of the appellations inherent in causal abstraction can and does change over periods causal time through common usage and through the changes of interpretation (exegesis) wrought through political ideology, social change, and religious dogma and reforms. The interpretation of an appellation, a denotatum, in another language can also vary or distort the original meaning, a classic example being Hellenistic Greek words, occurring the Corpus Hermeticum, such as λόγος and νοῦς conventionally interpreted as 'word' and 'intellect/mind' neither of which interpretations are satisfactory.

What is important about all this is that empathy and pathei-mathos are directly personal and wordless perceiverations and experiences and therefore are not dependant on denotata, on any ἰδέα/εἶδος, and by the nature of empathy and pathei-mathos cannot be extrapolated beyond such a personal experiencing." [11]

[1] <https://perceiverations.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathe-mathos-v7.pdf>

[2] Philosophically, 'a thing' is an entity which exists independently of another 'thing', and which is a particular object of human perception. It is also or can be distinguishable from the word or the idea which attempts to describe it; that is, it is the actual 'being' behind or beyond such a causal apprehension or appellation.

[3] The culture of pathei-mathos is the accumulated pathei-mathos of individuals, world-wide, over thousands of years, as may be (i) described in memoirs, aural stories, and historical accounts; as may have (ii) have inspired particular works of literature or poetry or drama; as (iii) expressed via non-verbal mediums such as music and Art, and as (iv) may be manifest in more recent times by 'art-forms such as certain films and documentaries.

This thus includes not only traditional accounts of, or accounts inspired by, personal pathei-mathos, old and modern – such as *With The Old Breed: At Peleliu and Okinawa* by Eugene Sledge, *One Day in the Life of Ivan Denisovich* by Aleksandr Solzhenitsyn, and the poetry of people as diverse as Sappho and Sylvia Plath; and also works or art-forms inspired by such pathei-mathos, whether personal or otherwise, and whether factually presented or fictionalized. Hence films such as *Monsieur Lazhar* and *Etz Limon* may poignantly express something about our φύσις as human beings and thus form part of the culture of pathei-mathos.

[4] Hesiod, Ἔργα καὶ Ἡμέραι [Works and Days], vv 213-218.

Notes on my translation:

a. δίκη. The goddess of Fairness/Justice/Judgement, and – importantly – of Tradition (Ancestral Custom). In Ἔργα καὶ Ἡμέραι, as in Θεογονία (Theogony), Hesiod is recounting and explaining part of that tradition, one important aspect of which tradition is understanding the relation between the gods and mortals. Given both the antiquity of the text and the context, 'Fairness' – as the name of the goddess – is, in my view, more appropriate than the now common appellation 'Justice', considering the modern (oft times impersonal) connotations of the word 'justice'.

b. Μischief. The sense of ἄτησιν here is not of 'delusion' nor of 'calamities', per se, but rather of encountering that which or those whom (such as the goddess of mischief, Ἄτη) can bring mischief or misfortune into the 'fortunate life' of a 'fortunate mortal', and which encounters are, according to classical tradition, considered as having been instigated by the gods. Hence, of course, why Sophocles [Antigone, 1337-8] wrote ὡς πεπρωμένης οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγὴ (mortals cannot be delivered from the misfortunes of their fate).

c. δίκαιος. Honour expresses the sense that is meant: of being fair; capable of doing the decent thing; of dutifully observing ancestral customs. A reasonable alternative for 'honour' would thus be 'decency', both preferable to words such as 'just' and 'justice' which are not only too impersonal but have too many inappropriate modern connotations.

d. νήπιος. Literal – 'young', 'uncultured' (i.e. un-schooled, un-educated in the ways of ancestral custom) – rather than metaphorical ('foolish', ignorant).

[5] The essentials which Aristotle enumerated are:

- i) Reality (existence) exists independently of us and our consciousness, and thus independent of our senses;
- (ii) our limited understanding of this independent 'external world' depends for the most part upon our senses, our faculties – that is, on what we can see, hear or touch; on what we can observe or come to know via our senses;
- (iii) logical argument, or reason, is perhaps the most important means to knowledge and understanding of and about this 'external world';
- (iv) the cosmos (existence) is, of itself, a reasoned order subject to rational laws.

In addition such essentials now include Isaac Newton's first Rules of Reasoning which is that

"We are to admit no more causes of natural things than such as are both true and sufficient to explain their appearances. To this purpose the philosophers say that Nature does nothing in vain, and more is in vain when less will serve; for Nature is pleased with simplicity, and aspects not the pomp of superfluous causes."

Hence why it is often considered that there are five Aristotelian Essentials. Experimental science seeks to explain the natural world – the phenomenal world – by means of direct, personal observation of it, and by making deductions, and formulating hypothesis, based on such direct observation.

[6] *Personal Reflexions On Some Metaphysical Questions*, 2015. <https://davidmyatt.wordpress.com/wp-content/uploads/2015/03/dwm-some-metaphysical-questions-v5b.pdf>

[7] *Persecution And War*, 2018. https://archive.org/download/persecution-and-war/Persecution_And_War.pdf

[8] Fragment 1, Diels-Krantz.

[9] A short commentary on my translation is available at <https://davidmyatt.wordpress.com/heraclitus-fragment-1/>

[10] Fragment B80.

[11] *Reflections On Conflict And Suffering*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/conflict-and-suffering-dwmyatt.pdf>